



The Australian Anthropological Society Newsletter

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Indigenous Urban Drift

Late in 2008, a study by the School for Social and Policy Research, Charles Darwin University, featured in national radio and newspapers. A summary of this study is available on the website of Charles Darwin University (www.cdu.edu.au/sspr) and is reproduced here.

NT Intervention not the Cause of Indigenous Urban Drift [December 17, 2008]

Indigenous Territorians are on the move regardless of the NT Intervention and not necessarily because of it, according to research from Charles Darwin University.

The study, by CDU's School for Social and Policy Research, discredits recent claims that the Northern Territory Emergency Response (known as the "Intervention") is causing urban drift among the Indigenous population.

Undertaken by Dr Dean Carson and Andrew Taylor, the research findings argue that any attempt to link migration patterns to events such as the Intervention required knowledge of historical trends and contemporary mobility patterns.

The paper contains evidence gathered from more than 400 Indigenous people from four large remote communities within the NT (two in the Top End, one in the Katherine region and one in Central Australia). Participants were interviewed to ascertain personal migration habits and to determine whether they felt recent events (specifically the Intervention) had affected those habits.

They also were asked if they had observed changes in migration patterns among their wider communities. These experiences were compared to results from an analysis of Census data from 1991 onwards. The study found that claims that the Intervention was the prime cause of urban drift were made in ignorance of under-lying trends and in absence of research to support such claims.

"Urbanisation has been happening in the Territory for decades and this is entirely consistent with models of migration from rural areas (and by Indigenous people) elsewhere in the world," Mr Taylor said. "So-called 'bad' urban drift, like going into town for the wrong reasons such as to drink alcohol, was also conveyed as phenomenon existing prior to the

Intervention. In some cases the NTER may have created a spike in these already observed events, but in others it also may have reduced it," he said. Their paper also argued that global mobility facilitators such as improved transport networks and access to information and communication technologies (ie: the internet) also must be recognised as enablers of Indigenous migration. The researchers said the overwhelming perception of respondents was that people who wanted to move around, for whatever reason, would do so in spite of whatever rules were imposed by the Intervention.

They said that reversing provisions of the NTER would be unlikely to "reverse" migration patterns observed through this research, and what was needed was better informed public debate that took into account the history of mobility and included all the patterns currently being blamed on the Intervention.

AAS President's Report for 2008

Presented by outgoing AAS President **Gillian Cowlishaw**
at the Australian Anthropological Society AGM, December
2008, Auckland, New Zealand

I am delighted to be presenting my final report as President of AAS; after this meeting I will hand over to Linda Connor who is Professor of Anthropology at Sydney University. As the executive's activities will be familiar to you from Peter Dwyer's good work in regularly compiling the Newsletter, I will only briefly report on the activities I have presided over since the last AGM in Canberra.

Membership

AAS reached 500 members in September. In our new mode of what one of our members suspects to be Blairite values, we named the 500th person to join - Gillian Tan, of the School of Philosophy, Anthropology and Social Inquiry at The University of Melbourne. We sent her a congratulatory message wishing her a great future in anthropology.

Transfer of TAJA publishing to Wiley Blackwell

We have had a fairly busy year implementing a number of changes.

Chief among them was the transfer of our journal *TAJA* to the international publishing company Wiley Blackwell. We thank the membership for entrusting us with the task of negotiating the agreement. We read draft agreements, consulted lawyers, and each other as well as the outgoing editors and other journal editors, all to make sure that we got the best possible conditions for *TAJA* to become a better known and internationally respected journal. It was a lot of work, and I thank particularly David Martin, Alan Rumsey and our loyal and indispensable Shane Silva for doing a lot of the work, as well as the others for reading, commenting, correcting and acting as a safety net. Wiley Blackwell proved helpful, informative, and as concerned

for the welfare of the journal as ourselves. It was a pleasure to do business with them.

TAJA Editor

Along with the professional publisher, we appointed a new editor, Martha MacIntyre, and her editorial committee will be based at the University of Melbourne. One consequence is that instead of both *TAJA* and *Oceania* coming out of Sydney University, the two journals may become more distinctive. Some of our members disapprove of the competitive spirit, but I personally hope that a healthy rivalry might see *Oceania* also benefiting from the move. For instance some of USyd's editorial expertise once expended on *TAJA* might be picked up by *Oceania*.

I want to convey particular thanks to outgoing editor of *TAJA*, Rozanna Lilley who ensured a smooth transition to Wiley Blackwell and to the new editor with considerable work, forethought and good cheer.

Distinguished Lecture in Anthropology

We last year agreed to establish a Distinguished Lecture in Anthropology. After a good deal of prompting of members we received a number of nominations and the executive chose Professor Ghassan Hage to deliver the inaugural Distinguished Lecture, in December 2009, in association with, although distinct from, the 2009 conference which is to be hosted by Macquarie University.

Ongoing matters requiring attention

There is difficulty of keeping track of HoDs and thus with teaching departments from which our future members will emerge.

Streamlining of nominations and applications

We have streamlined nomination processes for the thesis prizes, for executive positions, and also for applications for membership.

The process of judging the essays and theses is somewhat onerous on members of the executive members, so we have decided to establish a panel of judges from our more senior and experienced members. The panel will consist of about ten people four of whom will be called upon each year to judge the essays, along with one member of the executive.

We also resolved to select the prize winners earlier in the year so that they could be notified in time to ensure they attend the conference to receive the prizes in person at the annual conference dinner.

Thanks

Before announcing the prizes I want to thank all members of the executive for their cooperation, good will and hard work over the last two years.

Prizes

The following thesis and essay prize winners for 2008 were presented at the conference dinner held in Auckland on 11 December 2009. With a recent complaint about prize giving in mind, let me say that all the nominations

we received were valuable and interesting. Perhaps choosing a few for public recognition as winners may seem questionable, but my view is that competitiveness cannot be avoided, rivalry can be enjoyable, and recognition is not merely of the winners but of the honour of being nominated. The competitiveness can be softened by recognising that there is always an element of luck (for instance who one is up against in a particular year). Taking these prizes in a spirit of fun and enjoyment rather than too much solemnity seems to me the way to handle these matters.

THE WINNERS ARE:

1. THE HONOURS THESIS PRIZE

Highly commended: Christine Pam, James Cook University.

Title: "Reimagining the Integration of Science and other Knowledge Traditions"

First prize for an Honours thesis in 2008 goes to Kylie Tobler, Sydney University.

Title : "Cronulla 2005. Sons of Beaches: Incarnations of Australian Agnosia"

2. THE PhD PRIZE

Highly commended PhD. Michael Lickorish of Australian National University

Title: "Tending the Eternal Tomb": Manchu Identity after Empire"

The winner of the PhD prize this year is Nick Herriman of the University of Western Australia.

Title: "A Din of Whispers: Community, State Control, and Violence in Indonesia"

ESSAY PRIZE

The final prize I will present is a new one, for the best anthropology essay in an Australian journal.

We received 8 nominations for the inaugural anthropology essay prize. The judges all agreed the essays were of a very high standard, and were a pleasure to read.

Highly commended and a close second was Kalpana Ram's essay entitled "Untimeliness as Moral Indictment; Tamil Agricultural Labouring Women's Use of Lament as Life Narrative" which was published in our flagship journal *The Australian Journal of Anthropology*, better known as *TAJA*.

The winner of the inaugural AAS essay prize is Michael W. Scott for an essay entitled "Neither 'New Melanesian History', nor 'New Melanesian Ethnography': Recovering Emplaced Matrilineages in South-east Solomon Islands" published in *Oceania*.

AAS Admin Report

Presented by David Martin at the AAS AGM, December 2008, Auckland, New Zealand

Membership

The membership of the society is currently 519. As of June 2008 the membership of the society was 485. This consisted of:

Membership Category	Number of members
Fellows	254
Ordinary	216
Associate	15
Total	485

In June 2007 the membership of the society was 478.

New Members

44 new members joined the society during the last financial year. This consisted of:

Membership Category	Number of members
Fellows	9
Ordinary	28
Associate	7
Total	44

Finances

The total invoiced income for the current financial year is AUD 38,220 in membership subscription fees (AUD 39,616 for the 2006/2007 financial year).

We also opened a net bank saver account which draws a higher interest rate. This account earned us interest of \$2,607 over the last financial year.

There was a surplus of 13,205 from the last conference which will be used to increase the number of prizes offered in the form of scholarships.

Retained earning from the current financial year is 19,246 (11,304 2007/07 financial year)

Despite the earnings our expenses have increased significantly by 18% during the last financial year. There is the potential for our expenses to increase further this year due to the increased number of scholarships proposed. The organisation of the AAS conference and public lecture series will also increase our costs this financial year.

AAS Website

The AAS Website hosting arrangements were changed during the year. The new server is significantly faster than the previous server while providing additional enhanced security.

Enhancements were made to the website to improve security, enhance the processing of membership applications and enable members to vote for elections online. In addition updates were made regularly to the content on the website to disseminate information such as news items, job items, e-publications and information in relation to the AAS organisation.

We also created a new website to host the previous and future conferences. This website is linked to the current website and enables members to register for the conference online.

Changing Places

From The University of Sydney

Linda Connor, formerly of the ARC Key Centre for Asia Pacific Social Transformation Studies at the University of Wollongong and the University of Newcastle, has taken up the Chair of Anthropology at The University of Sydney.

From Macquarie University

Deborah Rose has taken up a professorship at the Macquarie University Centre for Research on Social Inclusion (CRSI). CRSI is an interdisciplinary group of researchers undertaking social, cultural and philosophical research into contemporary social justice issues.

News from the Programs

From the University of Queensland

In December 2008, Dr. **Wolfram Dressler** from the Department of Anthropology, University of Queensland, and Professor Juan Pulhin at the University of the Philippines Los Banos (UPLB) facilitated a workshop entitled "Applying Social Theory for New Understandings of Swidden Agriculture in the Philippines" at the International Rice Research Institute, UPLB. Regional scholars and NGO practitioners presented theory and case study material with the aim of providing new insights and perspectives on swidden agriculture for future research and advocacy. The project is funded by the Wenner-Gren Foundation's International Collaborative Research Grant.

The following students, working within the Anthropology Programme under the supervision of Dr **Helen Johnson**, were awarded their PhDs in 2008 and early 2009: Mimi Abdul Hanida, Yvonne Lafferty, Mark Schubert, Judy Sui, Brendon Tagg and Evelyn Ybarzabal. Helen also acted as Industry Supervisor to successful Queensland University of technology PhD candidate Sheela Saravanan. (Details of these theses appear in this issue of the Newsletter or, in two cases, have been previously reported.) Helen has, in addition, worked with Dr Deanne Kemp, via a partnership with the University of Queensland's Centre for Social Responsibility in Mining (CSRSM), to obtain field research support for Isabel Cane's PhD project 'The Gendered Impacts of Resource Development in Mongolia'. Isabel was awarded BHP Billiton's first scholarship for gender and development research.

ANSA - The Australian Network of Student Anthropologists

Chairperson: Jennifer Gabriel, James Cook University

Contact: Jennifer.Gabriel1@jcu.edu.au

ANSA had a busy year in 2008. Our main activities this year will continue to be the maintenance of our website

and the ANSA-List, regular subcommittee meetings, the advertising and allocation of Travel Grants and the development of the 2009 Postgraduate Showcase. The Chairperson of ANSA will also continue to be the Postgraduate Representative on the AAS Executive.

The Website

The ANSA Website <http://www.ansa.asn.au> provides an interactive forum for postgrads which includes members photos, blogs, personal profiles, announcements, groups, forums, student resources and links and a social networking function.

The Postgraduate Showcase at the Ownership and Appropriation Conference 2008

The aim of our annual Postgraduate Showcase is to provide a forum for post-fieldwork Postgraduate Students in Anthropology to present their research to an academic audience and to develop their presentation skills. Our presenters in Auckland, 2008 included students from the UK, New Zealand and Australia. The Postgraduate Showcase was hugely successful and demonstrated the capacity of PhD students to present well prepared, innovative research at a high level to an international audience. The presenters expressed their gratitude at being able to present in such a forum.

Projects for 2009

Amongst other things, ANSA is planning to continue to represent the interests of Postgraduate students in Anthropology on the Executive of the AAS, as represented by the ANSA Chair. We will continue to run the travel grant scheme in 2009 and to run the ANSA website and the ANSA-list. In order to continue to maintain the ANSA Website, however, we would like to propose that it becomes embedded and administered from within the AAS Website, as a page with an external link available through Google. This ANSA page within the AAS could ideally list all postgraduate members of the AAS and have their profiles as we currently do on the ANSA Website. As part of this transition we support the proposal that a new category of Postgraduate Student membership be introduced for the AAS and that it is subsidized for the first year by the university department for all new enrolling PhD students. This will help grow ANSA and provide the future voting base for the election of the Postgraduate Representative to the AAS Executive in the future. Jennifer Gabriel will be contributing to the development of a postgraduate group within the WCAA. We are also having discussions with the University of Otago for the creation of a postgraduate peer reviewed hard copy journal.

The Subcommittee

An election of ANSA officers was held at the ANSA AGM in December in conjunction with the Auckland, New Zealand, anthropology conference.

Office bearers for 2009 are:

Jennifer Gabriel: Chairperson (James Cook University)

Jessica Walton: Secretary (Newcastle University)

Nelia Hyndman-Rizik: General member (Australian

National University)
Hedda Askland: General member (Newcastle University)
Peter Stewart: General member (James Cook University)
Marie Seeman: General Member (University of Western Australia)
Kylie Tobler: General member (University of Sydney)
Dr Jovan Maud: Technical Officer (Macquarie University)

Thanks to the AAS for their continuing support for postgraduate students in Anthropology.

Postgraduate Positions

The Australian National University

PhD Student Position: ARC-Funded Project

The Centre for Aboriginal Economic Policy Research (CAEPR), College of Arts and Sciences, The Australian National University, invites applications for a PhD scholarship on the topic of Indigenous social enterprises and alcohol.

The scholarship is valued at \$20,000 per annum (tax free and indexed annually) with fieldwork travel allowance, and may be renewed for up to three years subject to satisfactory progress.

The scholar will work at CAEPR with anthropologist Dr Maggie Brady

<http://www.anu.edu.au/caepr/StaffProfiles/brady.php> and economist Dr Boyd Hunter

<http://www.anu.edu.au/caepr/StaffProfiles/hunter.php> on an ARC-funded project on the governance, social and economic impact and stability of Indigenous community ownership of premises licenced to sell alcohol. There are fieldwork opportunities in Northern Australia. CAEPR has a strong team of multi-disciplinary academics undertaking independent research on Indigenous economic and social policy. See

<http://www.anu.edu.au/caepr/>.

Eligibility: Applicants must have a first class or upper second Honours degree or equivalent, and a strong interest in alcohol and health issues, Indigenous governance and/or economics.

Enquiries should be directed to Dr Maggie Brady

Email: Maggie.Brady@anu.edu.au, Ph: 02 6125 4796

Please forward a CV and covering letter highlighting your interests to

Denise Steele, Centre Administrator, CAEPR, Hanna Neumann Building #21, Australian National University, Canberra ACT 0200

Email: Denise.Steele@anu.edu.au

Deadline: Tuesday 31 March 2009

The University of Melbourne

PhD Student Position: ARC-Funded Project

The School of Philosophy, Anthropology and Social Inquiry [PASI] at The University of Melbourne invites

applications for a PhD scholarship on changing patterns of kinship and family in Vanuatu.

The Scholarship is valued at \$26,000 per annum (tax free and indexed annually), renewable for up to three years subject to satisfactory progress.

Fieldwork is supported by the Faculty of Arts fieldwork grant and from the project grant. The student will work with anthropologist Associate Professor Mary Patterson on an ARC – funded study of the changes in kinship and family ideology and practice in rural and urban areas of Vanuatu. Fieldwork in Vanuatu of up to 15 months will be necessary subject to the approval of the Vanuatu National Cultural Council.

The successful applicant will join a School with a vigorous research community committed to inter-disciplinary communication and practice.

Eligibility:

Essential: Applicants must have at least a first or upper second class honours degree in Anthropology. Preferable: A demonstrated interest in kinship and family will be highly regarded.

Further information:

Associate Professor Mary Patterson

Email: marycp@unimelb.edu.au; Ph: +61 3 83445003;

Please forward a CV and covering letter indicating interest to Richelle McLean –

rmclean@unimelb.edu.au in PASI.

Information about the School can be found at:

<http://www.pasi.unimelb.edu.au/>

Closing date for applications: 27 March 2009.

AAS Conference 2009

The Ethics and Politics of Engagement

9 – 11 December 2009

Sponsored by the Department of Anthropology, Macquarie University, Sydney, New South Wales.

Panel proposals are invited on all anthropological topics, as not all panels will be linked to the conference theme. Session proposals for panels should include a title, an abstract of 200 words or less, and contact information for the panel organizer. If the organizer has already made contact with potential participants, please include a list of their names, even though all participants will be asked to submit their own paper abstracts as proposals in the next call for papers (circulated in April when the preliminary list of panels has been assembled). The conference organizers will select those panel proposals for inclusion based on the overall balance of the conference and may seek to combine proposals if two or more are proposed on a closely related theme.

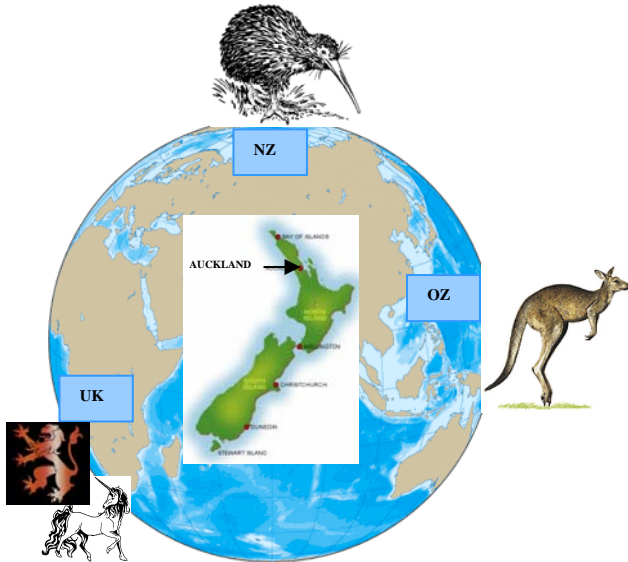
Please submit panel proposals to the Program Chair, Dr. Malcolm Haddon Malcolm.haddon@scmp.mq.edu.au by 3 April 2009.

Contact: Greg Downey, 2009 Conference Coordinator greg.downey@mq.edu.au . <http://www.aas.asn.au/conf09/>

The Auckland Conference: Reflections

ASA, ASAANZ & AAS

8 – 12 December 2009



Keynote speakers: L-R Marilyn Strathern Howard Morphy, Rosemary Coombe & Edie Durie

Ownership and Appropriation Conference 2008

Mark Busse & Veronica Strang

The University of Auckland

From 8-12 December, the Australian Anthropological Society (AAS) held its annual conference together with the Association of Social Anthropologists of the United Kingdom and Commonwealth (ASA) and the Association of Social Anthropologists of Aotearoa New Zealand (ASAANZ) on the theme of 'Ownership and Appropriation'. The conference was hosted by the Department of Anthropology at the University of Auckland.

The conference was attended by 465 delegates with 171 participants coming from Australia, 140 from New Zealand, and 71 from the United Kingdom. There were also participants from the Pacific, Latin America, the United States of America, Canada, continental Europe, Africa, Japan, and India. Approximately 300 of the participants were academic staff, and there were about 150 students, suggesting a healthy future for the discipline in this part of the world.

The conference had 10 parallel sessions in which 333 papers were presented. There was also a programme of 21 ethnographic films.

The conference began on Sunday, 7 December, with a *powhiri* or Māori welcome at the University of Auckland's Waipapa Marae. This event, which was attended by about 120 people, included a formal calling of visitors onto the *marae*, speeches, *waiata* (Māori songs) in support of the speeches, and refreshments.

The conference was formally opened on Monday morning by the Vice Chancellor of the University of Auckland. After his welcome, welcoming and greeting speeches were given by John Gledhill, Chair of the ASA, Gillian Cowlshaw, President of the AAS; Judith Macdonald, Chair of the ASAANZ; and Dennis Foley of the University of Newcastle. Setha Low, President of the American Anthropological Association, also spoke about world anthropology. The conference opening ended with everyone in attendance singing a Māori *waiata*.

There were four keynote lectures, one on each of the first four days of the conference. Marilyn Strathern of Cambridge University gave a talk on "Sharing, Stealing and Borrowing Simultaneously". Howard Morphy of the Australian National University spoke on "Formed and Forming: The Articulations of Yolngu Art in Its Contexts". Rosemary Coombe's keynote lecture was on "The Legal Geographies of Cultural Rights: Community Subjects and Their Traditions", and Eddie Taihakurei Durie, former Chair of the Waitangi Tribunal, spoke on "Cultural Appropriation".

Following her keynote lecture on Monday evening, Marilyn Strathern was invested as the Life President of the ASA in a ceremony in which she was presented with a seal from the Association. The investiture was supported by the giving of a greenstone *taonga*, or gift, and by a Māori cultural performance. Her investiture was followed by a reception in the University's Fale Pasifika.

In addition to the reception on Monday, there was a reception the following evening hosted by Wiley-Blackwell to celebrate their new partnership with *The Australian Journal of Anthropology*. On Wednesday afternoon, many conference delegates went on organised tours to Waiheke Island in the Hauraki Gulf and to beaches and forests west of Auckland. The conference dinner and an alternative barbecue were held on Thursday evening, and these meals were followed by a dance party with a live band. Several books were also launched during the conference.

A significant outcome from the conference were decisions by the AAS and ASAANZ to hold joint conferences every three years, with the venue alternating between New Zealand and Australia.

The co-convenors have begun work on the annual ASA conference volume, which will be published with Berg Publishers, and we expect that several of the papers in that volume will be from members of the AAS. A number of journals have also expressed interest in receiving proposals from panel organisers for special issues.

Further information can be found at the conference website: <http://www.theasa/asa08>.

Photographs from the conference can be seen at, and downloaded from, the University of Auckland's website. Most of these were taken by the departmental photographer, Tim Mackrell; some, at formal events, by the university photographer Gottfried Heinz Boehnke; and others by various conference participants and volunteers. The address for the photographs is:

<http://gallery.arts.auckland.ac.nz/anthro/asa/>. They are also accessible on the ASA website: www.theasa.org/asa08

We want to thank the AAS Executive for their support and assistance during the planning of the conference, and we thank our colleagues in the AAS for helping to make the conference a success.

Reflections on the 2008 ASA/ASAANZ/AAS Conference: The JCU Postgraduate View

Kristin E McBain, Theresa Petray, Jennifer Gabriel & Peter Stewart

James Cook University

In December 2008, over 300 anthropologists from The United Kingdom, New Zealand, and Australia converged on Auckland, New Zealand for the joint conference, of their respective Anthropological Societies. The theme of this year's conference was 'Ownership and Appropriation', and there were 51 panels (plus film sessions!) devoted to various aspects of this theme.

On the Sunday before the conference was officially opened, those early-arriving delegates were invited to attend Powhiri – an official ceremony of welcome by local Māori people. We were welcomed to the University of Auckland's Marae, and after a ceremony including speeches and song, we were told that this was now our Marae, too. This was followed by a lovely afternoon tea; a great opportunity to meet and chat with some of the conference delegates.

Once the official welcome had been uttered on Monday, the conference was off at a cracking pace! The variety and number of panels being held at any one time ensured that the majority of the delegates could present, and that not one delegate saw the same conference as any of the others! There was something for everyone – ethnographic films, sessions on 'the rural' and 'the cosmopolitan', climate change, politics, religion, memory, a special session dedicated to the work and influence of Professor Nic Peterson, a postgraduate showcase, book launches and publisher stalls, and some incredible Plenary sessions.

Professor Marilyn Strathern's Plenary was a stand-out performance, which really kicked off discussion of the conference themes in a strong manner. Professor Strathern started her talk by inviting delegates to let their minds wander if needed, in the hopes that the wandering would be productive. However, it was hard to lose focus during her engaging examples and insightful analysis. This was followed by her induction into the ASA Presidency. Professor Strathern's induction was followed by a performance of a Māori song, celebrating her strength and honour. Professor Morphy and Professor Coombe also

presented exemplary plenary sessions, as did the Honourable Justice Eddie Taihakurei Durei, whose take on ownership and appropriation through a discussion of property rights law and its disjuncture with Māori concepts of property was not only entertaining, but challenging and insightful.

It seems, in every conference, that all the really good panels are scheduled at the exact same time. The flip side of this is that there are always a few sessions when there is nothing of interest. These times are often the most fruitful, because we have to choose a topic that is outside that which we are most comfortable with.

This is how Theresa found herself in the audience of the panel titled 'Owning Identities'. "I didn't know what to expect, but I found myself engrossed by Ghassan Hage's connection between driving in Beirut with freedom and self-sovereignty. My interest was kept throughout the rest of the session, especially by Victor Shaw's discussion of exploitation and appropriation of sameness. I unexpectedly found many parallels between his paper and my work on Aboriginal activism. The other stand-out session for me was an ethnographic film called 'Qallunaanik Piusiqsiuring [Why White Men Are Funny]', by Mark Sandiford. This was a moving and biting critique of racism and oppressive government policies, made all the more effective by its artful use of parody and humour."

Kris from Mount Isa was a 'session jumper', but was particularly captivated by the ethnographic film "Schoolscapes" by David MacDougall. "I attended many of the film sessions, but I was particularly captivated by 'Schoolscapes' – it was one of the most beautifully insightful ethnographic films I have seen. This was an experimental piece, that focused on the mundane aspects of life in an Indian school. The long shots of scenes really challenged viewers to more fully observe the scenes – it was brilliant, especially the shoe scene! I did a fair bit of skipping around during the conference, often finding myself torn between sessions! I followed papers I was particularly interested in catching, and particularly enjoyed Gillian Cowlshaw's presentation on her recent work in Western Sydney, examining a local school program called 'Koori Time'. One of the sessions that I did catch most of was the one devoted to Nic Petersen. This provided great insight into Prof. Petersen's work and the influence it has had on generations of Australian anthropologists. I found it particularly interesting given my current studies on health care choices of Aboriginal people in a remote mining community. The discussions of the demand sharing concept, and in particular the work of Jon Altman, really captured me. I also met Eirik Saethre, a fellow Medical Anthropologist who presented in this session on Walpiri health and nutrition."

Peter and Jenny from JCU (Cairns campus) attended the postgraduate showcase, which was held over two days. Sixteen postgraduate scholars from Australia, New Zealand and the United Kingdom took advantage of the opportunity to develop presentation skills while showcasing current research to an international audience.

Many of the presentations reflected innovative approaches to ethnographic research, including that of Erika Somogyi, from the University of Otago, who outlined ‘a short cyber-ethnography of international gestational surrogates’. Others, such as Julie Macdonald from Massey University highlighted contemporary ‘ritual-making’ processes by independent marriage celebrants. The dynamics of identity-creation in transitional spaces was another interesting theme articulated by Jessica Walton from the University of Newcastle, who discussed how Korean adoptees enact and (re)invent their identity through lived experiences as transnational adoptees. For those of us who have ever wondered about working in telephone call centres, Swati Mishra of Massey University provided fascinating and sometimes humorous insights into the ways in which female employees in call centres in India deal with conflicting values between workplace and home. All presentations demonstrated a high level of preparation and provided unique perspectives on the conference theme of ownership and appropriation.

Another highlight was the downtime scheduled midway through the conference. The break from sessions was more than welcome. Many delegates took the opportunity to participate in one of the scheduled tours, which gave us the chance to see more of New Zealand than the university. The tours were also a way to get to know other delegates outside of academic settings. Some of us were even talked into singing on the tour bus, thanks to Laura McLouchlan and her cheery tour-guiding! Others took Wednesday afternoon to explore Auckland on their own, do some shopping, or finish writing a paper for the next morning.

Many old friends were caught up with, and many new friends have been made at this conference – the social events so ably organised by the conference team really brought us all together. The conference dinner was excellent, as was the dancing that followed! At James Cook University, in Far North Queensland, it is easy to feel very geographically isolated. But thanks to this conference, we are reminded that we are never intellectually isolated. JCU postgrads were able to meet people studying similar topics, or coming from complementary theoretical frameworks, from around the world. We shared ideas, email addresses and meals with fellow Australians, Kiwis, English, Irish, Americans, and beyond.

Ten James Cook University staff and students from our Townsville, Cairns and Mount Isa campuses were in attendance, all of whom presented papers in sessions at the conference. And we were more than happy to lead on the dance floor!

Our sincere thanks go to the organisers and their team for putting on an outstanding international conference which seamlessly blended Maori culture, academia, and New Zealand’s stunning beauty into one package – not a light undertaking, but one that they should be commended for, and we are sure it will be discussed for years to come!



The Auckland Conference: Candid Camera

In Auckland, in December 2008, at the joint conference of the ASA, ASAANZ and AAS, Greg Acciaioli wielded a camera with relative impunity. He has kindly donated copies of the photographs he took to AAS. A small selection is reproduced below.



John Gledhill (Chair of ASA) inducts Marilyn Strathern as Life President of ASA.



Rohan Jackson, Veronica Strang & Mark Busse (conference organizers).



Diane Austin-Broos & John Morton



Michael Fabinyi



Christine Pam & Rosita Henry



Gillian Cowlshaw, retiring AAS President, & Alan Rumsev



Monica Minnegal & Sandy Toussaint



Patrick Laviolette



Nicholas Herriman (with family) & Christine Dureau



Nicolas Peterson

Forthcoming Conferences

Selling Yarns 2: Innovation for Sustainability

Presented by The Australian National University, Craft Australia and the National Museum of Australia

6 – 9 March, 2009

National Museum of Australia, Canberra

Selling Yarns 2: Innovation for Sustainability is a conference and workshop program that addresses contemporary Indigenous craft and design practice. It follows the success of the first conference, Selling Yarns: Australian Indigenous textiles and good business in the 21st Century, held in Darwin in 2006 that looked specifically at Indigenous textiles practices. Selling Yarns 2: Innovation for Sustainability will be held at the National Museum of Australia in March, 2009 during International Women's Day. It will expand on the themes of the first conference and focus on innovative Indigenous craft and design practices, the relevance of mentorship, networking and skills development. Importantly the artistic work and experiences of Indigenous urban artists from the south east region will be paralleled with those of top end and non-Indigenous artists. The aim of this conference is to demonstrate that through cultural practice a dialogue can be had that draws all interested parties together for the benefit of a rich and sustainable Indigenous culture.

In addition to the conference a series of practical workshops will be presented for the delegates and the general public that address artistic professional development and traditional craft techniques. These programs are complimented by an Indigenous craft*design mart that will be held on the lawns of the Museum and is open for the general public with all proceeds going to the artists.

The conference will be held in association with the exhibition ReCoil, Change & Exchange in Coiled Fibre Art, Curated by Margie West. This exhibition explores the influences underpinning some of the most recent and often dramatic changes to contemporary Indigenous fibre art happening in many parts of Australia.

Further details: <http://www.sellingyarns.com/2009>

Kenya Reconciliation Symposium

May 13 – 15, 2009

Moi University School of Law, Eldoret, Kenya

This Symposium aims to build upon the explicit recognition that long-standing issues may continue to threaten the social fabric of a modern African state; Kenya. It aims to take a critical look at the long-standing issues and propose concrete solutions as a way forward towards a prosperous and stable Kenya. It will take stock of perspectives from the community, national and international levels. Incisive and well-researched works featuring local and international scholars will be presented, but considerable emphasis will also be placed on facilitating dialogue on issues of critical concern in

Western Kenya, with participation encouraged by church, village and tribal elders, youth representatives, women's groups, and so on. We will also showcase successful and inspiring reconciliatory initiatives that are currently underway in Kenya within the framework of the symposium.

Submission of 500 word paper abstracts to musymposium2009@gmail.com and imcintos@iupui.edu is invited.

Narratives of Indigeneity: Literature, Law, Sovereignty

May 22, 2009

School of English and Humanities and School of Law, Birkbeck, University of London

This interdisciplinary one-day conference will explore expressions of Indigenous cultural identity/identities and political activism in literature, law and debates about sovereignty or selfdetermination. The conference is particularly concerned with articulations of the relationship between Indigenous subjectivity and political agency in literature, and the law; as well as the ways in which past and present Indigenous literature presents theoretical and conceptual challenges to contemporary literary, legal, and political thought and opportunities for crossdisciplinary dialogue. We are also interested in all aspects of Indigenous sovereignty which includes representational, cultural, intellectual, and rhetorical sovereignties, as well as issues of religious/spiritual practice. We invite papers which explore Indigenous writings, both "fiction" and "non-fiction", by Native American, First Nations, Indigenous Australian, and Maori authors and/or narratives which explore the historical, political, and legal aspects of (post)colonial peoples in settler-state nations. We also invite papers which examine the legal constructions of indigeneity as a part of a colonial hegemony; the modes by which such narratives may be deconstructed; and Indigenous voices and/or bodies within the legal narrative. We would particularly welcome contributions from Indigenous scholars/researchers. Approaches may include the following: Indigeneity in Indigenous and non-Indigenous literature; Indigeneity in the law; Indigenous storytelling/Indigenous histories; Indigenous sovereignty/ies and political autonomy; Indigeneity and land; (Post)colonial Indigenous identity/ies; Indigenism as resistance/activism; Indigenous studies and the academy; and "Theorising" Indigenous cultural production—"Indigenising" theory. Papers should be 20 minutes long.

Contacts: please e-mail a 300-word abstract and short biographical note to both Sharon Holm (s.holm@english.bbk.ac.uk) and Kathleen Birrell (k.birrell@law.bbk.ac.uk) by December 15, 2008.

Spirit of Country: Land, Water and Life

Native Title Conference 2009

3 - 5 June 2009

Melbourne, Victoria

The annual national Native Title Conference remains the leading Indigenous policy conference in Australia and a flagship event for the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS). This year the Native Title Conference will be co-convened by Native Title Services Victoria (NTSV) and hosted by the Wurundjeri people, traditional owners of Melbourne, Victoria.

The NTSV board invites conference participants to get back to basics, to renew the purpose of native title and do the right thing. The conference sub themes include: Strengthening communities; Rivers, Lakes and Sea country; Respectful engagement; Economies, ecologies and ideologies; Connecting throughout diversity; Stories to learn from.

The conference is a dynamic opportunity for diverse peoples to come together and engage in debate, including – native title holders and claimants, traditional owners, native title representative bodies and service agencies, the Federal Court, National Native Title Tribunal, Commonwealth and State government agencies, academics, consultants and industry representatives.

In 2009 we celebrate the 10th Native Title Conference by returning to Melbourne where the first conference was held in 1999. We welcome you to join us in Melbourne and contribute to this important event.

Enquiries: Phone: 02 6246 1161; Email: ntru@aiatsis.gov.au

Further details: <http://ntru.aiatsis.gov.au>

Borders, Theory, Art and Power

17 – 19 June 2009

Bari, Italy

The second Imagined Australia International Forum continues its research and discussion of the relationship between Europe and the Oceania-Australia region in artistic and cultural terms. The specific focus this time is on contemporary Australia and the way European and Australian thought and arts have occupied themselves with each other's spaces and themes and why. Questions of Performing Difference, Recognition and Art Encounters with specific reference to Australia Whiteness Studies, questioning and developing theories of Hybridity and difference, issues of performativity, affect, recognition, sovereignty, borders, governmentality, states of exception are all relevant in this discussion. From literature to music and film, Australian and European artists have frequently crossed paths, explored each others' themes and spaces in very different ways. This forum would like to challenge understanding of the way the two regions communicate, looking at the roles and ways in which the media and culture industries intersect with artistic discourse. This forum in fact will particularly welcome an active presence of artists who could, through workshops and discussions, make room for such exchanges. Borders have acquired an increased mobility and multiplicity in both regions, Europe and Australia. Governmental policies have implemented a continual dislocation and renewal of borders based on a differential regulation of migration and citizenship. In particular the current crisis in European identity and the recent Australian historic shift from the Howard 11 years of government may provide further keys to develop a fruitful and daring discussion. Keynote speakers: Aileen

Moreton-Robinson, Ghassan Hage, Susan Petrilli, Ian Mclean and Augusto Ponzio.

Further details: INFO@AILAE.ORG

4th Annual International Ethnography Symposium [2009 Liverpool / Keele Ethnography Symposium]

23 – 25 August 2009

Island of San Servolo, Venice, Italy

In recent years ethnography has become an increasingly popular mode of research within the social and management sciences. Within the context of management, work and organizations key areas of interest include the study of new organizational forms, 'new wave' human resource management and cultural management control methods, work restructuring, business process reengineering, quality management, new performance management, appraisal and information systems and methods of control, and the impact of these developments on management practice, management-labour relation, job-satisfaction, job-security, employee motivation and morale, commitment, leadership and change. In critical management and labour process studies the emergence of new organizational forms and management control methods have been explored in terms of their effects on employee subjectivity and identity and their implications for gender relations, workplace politics, ethics, knowledge, power, surveillance, oppression, exploitation, alienation and subjugation.

The key theme for this year's symposium, '*Practice, Politics and Ethics in Ethnographic Research*', is designed to attract papers that consider the political implications for gender relations, workplace politics, ethics, knowledge, power, surveillance, oppression, exploitation, alienation and subjugation.

This theme is designed to attract papers that consider the political and ethical challenges involved in conducting critical ethnographic research, and the extent to which ethnography is at 'risk' from much closer forms of regulation and control researchers now face in light of the emergence of much more stringent 'ethical approval' policies and requirements set by University 'research ethics' committee, government research funding bodies and other research grant awarding bodies and institutions. Papers that consider the extent to which ethnographic research is likely to be unduly restricted and potentially threatened by these developments, and whether or not ethnographers should challenge or simply learn to adapt to the dominant moral certainty and universal authority of ethical research codes of practice, would be particularly welcome at this year's event. Abstracts (up to 750-words, excluding contact details and references) should be submitted to the symposium organizers at the following email address by Friday 6th of March 2009: m.brannan@mngt.keele.ac.uk

Further details:

http://www.liv.ac.uk/managementschool/ethnography_conference/index.htm

Medical Anthropology at the Intersections: Celebrating 50 Years of Interdisciplinarity

An International Conference of the Society for Medical Anthropology of the American Anthropological Association

24 – 27 September 2009

Yale University

As the discipline of medical anthropology reaches half a century of existence, it is time to celebrate both its accomplishments and its interdisciplinarity. With its 50-year-old foundation solidly in place, medical anthropology is currently expanding outward and interacting in many productive ways across disciplinary boundaries. The conference highlights thirteen areas where some of the most exciting interdisciplinary work is beginning to emerge in “new millennial” medical anthropology: Global Public Health; Mental Health; Science & Technology Studies; Genetics/Genomics; Bioethics; Public Policy; Occupational Science; Disability Studies; Gender/LGBT/Sexuality Studies; International & Area Studies; Medical History; Feminism & Technoscience; and Medicine/Primary Care.

Further details:

<http://www.yale.edu/macmillan/smaconference/>

Perspectives on Urban Life: Connections and Reconnections

AIATSIS National Indigenous Studies Conference

29 September – 1 October 2009

Canberra

Since 1945 there has been a regular and continuous movement of Indigenous people to urban spaces. This movement has been brought about by a number of factors, many of which await further research and critical examination and evaluation. There are different factors attracting Aboriginal and Torres Strait Islander peoples, which will be examined in this Conference. One area of research which is useful to problematise is the divide between “urban” and “outback”, hence the subtitle of the Conference. The Conference will support development of these investigations, and encourage those working in these areas. There is already considerable research on health and housing, for example, which will feed into this Conference.

We envisage that the Conference will raise issues pertinent to race-based action by governments; citizenship; civic responsibility; capacity building (what we might think of as a geography of opportunity); and government responses, which often cause further problems rather than solving them.

Another aim of the Conference is to bring together multi-disciplinary research to inform future policy directions in several inter-related streams: Who are urban Indigenous people? Law and justice; Education, economy and employment; Culture and sport; Health and housing.

Further details:

http://www.aiatsis.gov.au/research_program/events2/conference_2009

National Streams of Language, Memory, and Lifeways Conference

Tribal Archives, Libraries and Museums

19 – 20 October 2009

Portland, Oregon, US

Further details: www.tribalconference.org

Previous listings (see December 2008 AAS Newsletter)

Global Challenge, Local Action: Ethical Engagement, Partnerships and Practice [Santa Fe, New Mexico, 17 – 21 March 2009]

Narratives of Indigeneity: Literature, Law, Sovereignty [Birkbeck, University of London, May 22, 2009]

Barks Birds & Billabongs: The 1948 American-Australian Scientific Expedition to Arnhem Land Remembered [National Museum of Australia, Canberra, 6 – 10 July 2009]

Recent Theses in Anthropology

David J. Butterworth, School of Philosophy, Anthropology & Social Inquiry, The University of Melbourne

Title: Lessons of the Ancestors (PhD 2008)

Abstract

This thesis is an ethnography of the indigenous religion, education system and social organization of the community living in the central mountains of Sikka Regency on the island of Flores in Indonesia. The question that has motivated my research is ‘how are the ideas and practices of this community’s indigenous cosmology taught and learned so to persist with continuity through generations?’ In answer I explore the ways in which cosmological ideas and practices are taught to be valued as truth as they are embodied in the practical action of ritual. This study advances a performative theory of ritual education through a combination of Gregory Bateson’s theory of the ecology of mind and Roy Rappaport’s theory of ritual and sanctification.

I begin with a critical examination of the representations of the community in question that have been made by scholars and neighboring populations. I argue that these representations wrongly imply a static and bounded community. Instead, I contend that the community is constituted by dynamic village and clan relationships anchored on sentimental and structural forms of individual belonging to particular villages and clans. This belonging is principally developed through individuals’ adherence to the indigenous cosmology, locally called Adat. I continue by discussing the educational methods by which this cosmology is perpetuated. Ritual language lessons concerning education insist that from an early age community members participate fully in daily religious life (particularly in the practice of ritual) under the guidance of close family. I then describe the learning environments found in childhood, marriage and mortuary rites. Following Bateson, I argue that during ritual

contexts participants ‘deutero-learn’ embodied skills that are patterned by previous experiences, and generate the future conditions, of these same ritual contexts.

In addition to traditional educational settings, the Adat cosmology is now taught in Indonesian primary and high schools in ‘local content curriculum’ classes. I compare Adat education based on participation in ritual with that of modern schools, and I argue that in the classroom the indigenous cosmology is abstracted from its performative underpinnings. Adat is embodied differently in ritual and school contexts, and the tensions caused by these differences lead to transformations in Adat knowledge. I end this thesis by contextualizing my findings with national discourses of indigeneity and intercultural education.

Yvonne Lafferty, School of Social Science, University of Queensland

Title: Women’s Emotional Work in Support of Male Boxers in Brisbane Australia (PhD 2008)

Abstract

My thesis analyses the unpaid emotional labour that women perform in professional boxing. The analysis extends and elucidates Wacquant’s (1995a) concept of ‘stokers’ using Hochschild’s (1989) theory of ‘emotional labour’ and ‘gender strategies’ as a framework. While Wacquant (1995a) briefly described the lives and experiences of the wives, mothers and current and former girlfriends of male professional boxers he did not study them or their lived experiences in detail. A lack of a detailed study is problematic for feminist theorists, because the women who provide emotional support for boxers are invisible, not only to the boxing fraternity but also to male researchers. The wives, mothers and girlfriends of boxers provide a compelling and detailed case study of the interrelationship between emotions, gender and bodies because their ideological role of wife or mother justifies the unpaid emotional labour that women contribute to *benefit* their husbands or sons in the sport. However, in boxing, their emotional labour is contradicted by its potentiality to aid in the serious injury or death of the family member who is a boxer. Thus, I examine the ways in which women manage the contradictions and tensions between the emotional labour of loving the family member who is a boxer and the violent potential of boxing. Boxing is not only a sport but a sociocultural arena in which women and attributes that are socially gendered as feminine are devalued and denigrated. Hence, I also examine whether women experience the additional burden of processing the emotional cost of working for an institutional environment of ‘profane physiology’ (Wacquant, 1995a) in which they are devalued and/or denigrated as women. My research illuminates the invisible but highly valuable labour women provide to aid men’s leisure and work. It has the potential to open opportunities to validate women’s unpaid emotional labour and to create empowering feminist strategies for women if they were to withdraw their unpaid labour from men.

Jovan Maud, Department of Anthropology, Macquarie University

Title: The Sacred Borderland: A Buddhist Saint, the State, and the Transnational Sacred in Southern Thailand (PhD 2008)

Abstract

This thesis is a study of religious charisma, the state, place-making and cultural flows in the southern Thai borderland. Based on multi-sited ethnographic fieldwork in Songkhla and Pattani provinces, the thesis provides a historically-grounded account of popular Buddhism and other, particularly Chinese, religious forms and their relationship to state formation and transnational flow. Southern Thailand provides a provocative site for the exploration of these issues. Located a great distance from Bangkok and inhabited by large populations of Malay Muslims and ethnic Chinese, the region occupies a position of ambiguity in the national Thai imaginary. The thesis considers the production of the South itself as a region within the Thai nation-state and the complex manner in which it is constructed as being both ‘Thai’ and ‘un-Thai’ in everyday constructions. As a mechanism to explore the central themes, the thesis focuses on a semi-mythological monk known as Luang Phò Thuat. Said to have wandered the landscape along the Malay Peninsula during the seventeenth century, he has become the centre of a thriving cult of images and is now one of the most popular Buddhist figures in the South. I argue that this popularity is bound to a certain vision of a unified South and that the narratives of his journeys performatively seek to ‘suture’ zones belonging historically to Buddhist and Muslim zones of influence. However, rather than assuming that Luang Phò Thuat is solely a figure of colonisation, I argue that, as a ‘dhamma ambassador’, he also has provides the promise of crossing boundaries as much as maintaining them.

Continuing the theme of boundary crossing, the thesis also deals with transnational religious flows of pilgrimage and tourism, especially religious tourism practised by ethnic Chinese Malaysians and Singaporeans. I argue that the sacred geography produced through figures such as Luang Phò Thuat is utilised by local brokers of religious sanctity to generate and direct tourist flows. In the process, novel religious formations and innovations take place as local and transnational actors negotiate relationships of patronage. I consider the impact these flows have on local religious forms and focus in particular on constructions of ‘Chineseness’ and ‘Thainess’ and the roles that they play in mediating cross-border interactions. As I demonstrate, far from undermining the dominant symbols of the Thai state, many aspects of transnational religion contribute to the vision of southern Thailand as a Buddhist zone, and thereby support the process of state formation.

Congratulations to Jovan whose thesis was awarded the Macquarie University Vice Chancellor’s Commendation for Academic Excellence.

Mimi Abdul Mutalib, School of Social Science,
University of Queensland

Title: *Roses between thorns: The Phenomenon of Contemporary Da'ie in Malaysia* (PhD 2008)

Abstract

The social phenomenon of dakwah, that is, the activity of propagating Islamic values, is not new in Malaysia as the concept and activity have been discussed openly since the 1970s. It began in an era when Malaysian society changed from looking towards the 'Western' way of living towards thinking about and organising Malaysian society around Islamic teachings.

This thesis explores the emergence of female da'ies in the social phenomenon of dakwah, the influential Islamic preaching movement of 21st century Malaysia. The thesis adds to research into social change in Malaysia by concentrating on the role of the da'ie in Malaysian society (the Arabic word da'ie means a person who carries out dakwah, i.e. preaching activities in society) and focuses on the contemporary da'ies who take the initiative in and the responsibility for educating and guiding the Muslim community in line with Islamic teaching.

The thesis uses feminist theory to describe and examine how women are emerging and expanding their presence as contemporary da'ies in Malaysian society and notes that their activities are generally viewed positively. However, it argues that a feminist *anthropological* approach is required in order to understand the particularities of the experiences of contemporary female da'ies in Malaysia so that the often negative judgements of Islamic women and their activities made by and within 'Western' feminism do not cloud a nuanced and complex understanding of women across cultures.

Contemporary da'ies, the thesis demonstrates, are different from traditional da'ies because, in modernising Malaysian society, there are new resources and many different ways to conduct dakwah such as through various broadcasting and electronic media and recent advances in information and communication technology (ICT). Also, the Malaysian government is working to promote the efficiency of Muslim 'techno-preachers' in Malaysian culture. And, the involvement of female da'ies in dakwah and in broader Malaysian society has become more common. Traditionally, religious activities were dominated by men, because it was socially appropriate for religious women to be more active in the domestic sphere.

The thesis describes and analyses the experiences of both male and female da'ies to examine their similarities and differences. It is innovative in its discussion of the rise of the role, contribution and effort of female Muslims in disseminating Islamic dakwah to broader Malaysian society, especially in the 21st century. The existence of female da'ies who engage with the broadcasting media is currently seen in Malaysia as a success, especially in attracting young viewers to religious programmes. As a consequence, it is important to contemporary feminist anthropological knowledge to describe the challenges, obstacles, present reality and potential futures of the female da'ies in order to give a clear understanding to

'Westerners' and to Muslims of the strengths and the limitations of contemporary female da'ies in guiding Muslim society. The thesis examines the gender issues facing Muslim women in Malaysia in terms of the support they receive from the government, media, nongovernment organisations and their family for their work as preachers. The research contributes to discussions begun over a decade ago about the lack of recognition of Muslim women's social roles in public arenas, especially in that of religion, and the ways that Muslim women's social roles are changing in Malaysia.

Sheela Saravanan, Queensland University of Technology

Title: *Training of traditional birth attendants in India* (PhD 2008)

Abstract

Pregnancy and childbirth complications are a leading cause of death and disability among women of reproductive age in developing countries. Worldwide data shows that, by choice or out of necessity, 60 percent of births in the developing world occur outside a health institution and 47 percent are assisted by Traditional Birth Attendants (TBAs), family members, or without any assistance at all. This thesis argues that TBAs in India have the capacity to disseminate knowledge of beneficial maternal practices to the community.

Since the 1970s the training of TBAs has been one of the primary single interventions encouraged by World Health Organisation (WHO) to address maternal mortality. However, since the 1990s international funding for TBAs has been reduced and the emphasis has shifted to providing skilled birth attendants for all births due to evidence that the maternal mortality rate (MMR) in developing countries had not reduced. Researchers have observed that the shift in policy has taken place without adequate evidence of training (in)effectiveness and without an alternative policy in place. This thesis argues further that two main types of birthing knowledge co-exist in India; western biomedicine and traditional knowledge. Feminist, anthropological, and midwifery theorists contend that when two knowledge paradigms exist, western knowledge tends to dominate and claim authority over local ways of knowing. The thesis used such theories, and quantitative and qualitative methods, to assess whether the local TBA training programmes in Ahmednagar District in India have been successful in disseminating biomedical knowledge in relation to the birthing practices of local TBAs and in incorporating local knowledge into the training.

The data revealed that some biomedical knowledge had been successfully disseminated and that some traditional practices continue to be practiced in the community. There is a top-down, one-sided imposition of biomedical knowledge on TBAs in the training programme but, at the local level, TBAs and mothers sometimes follow the training instructions and sometime do not, preferring to adapt to the local perceptions and preferences of their community.

The thesis reveals the significance of TBA training in the district but queries the effectiveness of not including local TBA practices into the training programmes, arguing this demonstrates the hierarchical authority of biomedicine over local traditional practices. The thesis highlights the significance of community awareness that accompanies TBA training and makes recommendations in order to enhance training outcomes.

Marie Seeman, Anthropology and Sociology, The University of Western Australia

Title: *Swan River Belonging: Social and Emotional Interactions with an Urban River in the South-West of Western Australia* (M.A. 2008)

Abstract

In this thesis I explore concepts of belonging in relation to the Swan River of Perth, Western Australia. The primary focus of my research was on the various ways in which people expressed their social and emotional connections to a waterway often referred to as the 'soul of the city'. The people consulted derived from two main groups: a local inner-city catchment group and a collection of artists. Drawing on literature such as Kay Milton's theories of emotion, culture and the environment to explain my ethnographic data, I show how and why people's interactions with the Swan River are motivated and enacted. The thesis demonstrates that human relationships with rivers such as the Swan are complicated by themes that include nostalgia, memory, aesthetics, space, proximity, ecological concerns and development issues. By drawing on a range of methods (participant observation, interviewing) and travel modes (walking, cycling), I found that current day practices were affected by historical decision making for both indigenous and non-indigenous groups. My research conveys the value of doing socio-cultural research on rivers in urban and in other contexts, especially in circumstances where water matters are becoming increasingly paramount.

Yuen Man Siu, School of Social Science, University of Queensland

Title: *From an Epidemic to Mass 'Panic': The Cultural Construction of the SARS Epidemic in Hong Kong* (PhD 2008)

Abstract

This thesis explores how the Severe Acute Respiratory Syndrome (SARS) epidemic that happened in 2003 Hong Kong was culturally constructed. In this thesis, I argue that the SARS epidemic goes beyond medical and clinical issues. Rather, it was a social and cultural issue in which the SARS epidemic was a manifestation of the social and cultural contours of Hong Kong society, which could not be explained by epidemiological statistical data alone.

This medical anthropology thesis triangulates anthropological research methods with participant observation and in-depth semi-structured interviews as the major ethnographic data collection methods, together with textual analysis of documents. As an insider in terms of

being a Hong Kong citizen and a member of the stigmatized group as a chronic renal disease patient, I adopted the approach of auto-ethnography in the presentation of the thesis.

After illustrating several life stories of the key participants during the SARS outbreak, the cultural construction of the SARS epidemic is demonstrated. Based on the arguments of critical medical anthropologists, I demonstrate that the SARS epidemic was a product of micro-social, macro-social, intermediate-social, and individual social interactions, and how the most prominent marker of the SARS epidemic – facemasks – were constructed as having 'magical' power against SARS.

Previous research shows that social and cultural values could serve as obstacles in epidemic containment. However, I provide the new insight that social and cultural values can also serve as controlling mechanisms in the health-related behaviors of Hong Kong people and thereby facilitate the epidemic control of SARS. The glorification campaigns and the embedded social and cultural values of certain social groups in addition to their stigmatization and discrimination all served as controlling mechanisms in manipulating the health-related behaviors and infection prevention attitudes of Hong Kong people, which were favorable to the epidemic containment of SARS in Hong Kong. Within such a social atmosphere, I argue that several groups of 'others': 'diseased others', 'deviant others', 'geographical others', and 'ethnic others', were constructed and scapegoated based on embedded social and cultural values in Hong Kong society. Also, I examine how stigmatization and discrimination was extended to those in social relationships with those deemed 'other'.

Different from the arguments of previous research, I contend that the stigmatization of and discrimination against social 'others' did not decrease over time, but rather continued in the post-SARS era in Hong Kong. However, the 'other' groups were not necessarily passive recipients of social stigma. As I show, different groups enacted different counter strategies in overcoming and managing SARS-associated stigmas.

Although the social and cultural values in addition to stigmatization and discrimination could manipulate the health-related behaviors of Hong Kong people and be favorable to the implementation of epidemic control policy, they could, nevertheless, be detrimental to the prospect of public health policy development in Hong Kong, as stigmatization and discrimination could trigger some people to conceal their health status in future epidemic outbreaks. Understanding the social and cultural context of a society is therefore crucial for public health policy makers in designing a more culturally responsive public health policy.

Yuriko Yamanouchi, Department of Anthropology, University of Sydney

Title: *Searching for Aboriginal community in South Western Sydney* (PhD 2008)

Abstract

This thesis explores how Aboriginal people in the suburbs of south western Sydney develop a sense of being part of a community. Unlike many Aboriginal social contexts, in this urban area they are not connected through kinship ties or place of origin. They do not live in close proximity but are spread through various suburbs. They do not have most of the characteristics thought to be the basis of community. To understand why they nevertheless refer to themselves as a community, the thesis will develop a model which links the notion of social networks to interaction with organisations dealing with Aboriginal issues. People in urban areas are connected and their social networks activated by their participation in activities run by these organisations. These activities create event-places, which are to community what individuals are to an ego-centric network. Interaction in event-places are the nodes of the experience of community. Through their experience at one or more of these event-place nodes, people are recognised as Aboriginal and come to gain their sense of community – an experience which does not rely on community as shared or bounded.

The sense of community in urban Sydney is entangled with the complicated processes of identity negotiation. In addition to people born and raised in all-Aboriginal communities of rural Australia, many of those living in south western Sydney have only recently identified as Aboriginal people. The thesis seeks a way in which to conceptualise the dynamic nature of both community and identity, and in doing so to contribute in two ways. First, it develops an approach which can transcend the tendency in urban anthropology to rely on models originally developed for the study of small-scale communities assumed to be relatively homogeneous, and thus opens up a means through which urban anthropology can better incorporate the ethnography of people who live lives that only intersect from time to time. It uses an ethnographic approach to reposition discussion on the possibility of community in a modern complex society. It then applies this model to the exploration of how an Aboriginal commonality emerges in an urban context which is no longer based on place of origin or kinship.

Evelyn Ybarzabal, School of Social Science, University of Queensland

Title: Gender, Policy and Public Transport in Brisbane, Queensland, Australia (PhD)

Abstract

This thesis investigates the extent to which gender considerations are being incorporated into the planning and policy-making of the public transport system in Queensland. Using public transport in South East Queensland (SEQ) as a case study, this thesis analyses why and how gender issues are still being overlooked and excluded from mainstream planning. It investigates the application of a gender analysis approach in theory and practice and provides recommendations for integrating a gender perspective in the development of public transport

policy. The study is beneficial in terms of making contributions to promote better understanding of how feminist theory could enhance the development of public transport policy and how empirical research could facilitate the integration of gender planning in theory and practice.

Both qualitative and quantitative research methods have been employed in which the participants have been selected from different demographic groups (politicians, bureaucrats, academics, women's subgroups and individuals from the broader community) using theoretical/purposive sampling methods. The collection and analysis of data has been guided by feminist sociological theory as a framework and gender analysis was utilised in reviewing transport research, policies, programs, plans and legislation, taking into account the diversity and the demographic attributes of the SEQ population.

The thesis findings showed that there are gender differentiated behaviours between men and women in relation to their transport needs. The manner in which men and women behave is linked to an array of underlying factors such as gender relations, family responsibilities, gender-related tasks, changes in workplace structure, income disparities and transport-disadvantage issues. The factors underline the differences in the transport needs of both genders, the diversity of women's experiences in their use of public transport, and the inappropriateness of generalising the transport needs of both men and women, or of women alone.

The research noted that gaps exist in the current public transport delivery in SEQ. The broader community has specific expectations of public transport services, which are not being met by the current system. The key issues identified by women are: safety and personal security, quality of service, information and awareness, and convenience, accessibility and versatility of services. Although some of these issues are also shared by the male population, negative social impacts are far greater on women as they are exacerbated by their gender role and their specific location in society. The research highlights how the issues identified interlock with the social, economic, cultural, structural and political factors of the environment in which women and men live.

The thesis concludes that there is a lack of effective engagement with women, and that greater attention to gender consideration in developing public transport policies is required as they continue to inhibit women from active participation in planning and decision-making opportunities. While the Queensland State Government has made a commitment to improving public transport provision for women, it appears that such rhetoric has not yet been translated into practice. The research noted that the practicality and political implications of transport policy seem to obtain a higher priority in decision-making domains than gender considerations.

Hence, the thesis argues that new ways of researching, designing and planning for public transport as a gendered set of practices are required. To maintain a balance, the

transport needs not only of women but also of men must be considered and acted upon as failure to examine both ends of the gender continuum will make the development and implementation of a gender sensitive transport policy more difficult. Furthermore, public transport policy making should not be undertaken in isolation from other planning activities and considerations. It is essential to keep gender issues in perspective in line with the demographic trends, societal changes and emerging needs to formulate policies that will address current and future requirements. Other considerations outside the traditional planning approach have to be examined, so planners and decision-makers will have a greater appreciation of, not only the needs of the conventional public transport users, but also of those not belonging to this category, and the social and economic context within which decisions are made.

New Publications

Anthropological Forum

Volume 19, Issue 1, 2009

Warren Shapiro: 'A. L. Kroeber and the New Kinship Studies'

Catherine Alès & Linda K. Watts: 'Discussion of 'A. L. Kroeber and the New Kinship Studies''

Liana Chua: 'What's in a (Big) Name? The Art and Agency of a Bornean Photographic Collection'

Adrian Peace: 'Ponies Out of Place? Wild Animals, Wilderness and Environmental Governance'

Howard Morphy: 'Re-reading Ronald Berndt: Exploring the Depths of his Yolngu Ethnography'

The Australian Journal of Anthropology

Vol. 19 Issue 3, 2008

Baer, Hans: 'The Australian dominative medical system: A reflection of social relations in the larger society'

Bannan, Nicholas: 'Language out of music: The four dimensions of vocal learning'

Gibson, Lorraine: 'Art, culture and ambiguity in Wilcannia, New South Wales'

Johnsen, Scott: 'Outside points of view in the construction of Balinese ethnicity and religion'

Rapport, Nigel: 'Gratuitousness: Notes towards an anthropology of interiority'

The Asia Pacific Journal of Anthropology

Volume 9, Issue 4, 2008

Special Issue: Reframing the Nation: Migration, Borders and Belonging

Dragojlovic, Ana: 'Reframing the nation: Migration, borders and belonging'

Chin, Christine B. N.: "'Diversification" and "privatisation": Securing insecurities in the receiving country of Malaysia'

Winarnita, Monika Swasti: 'Motherhood as cultural citizenship: Indonesian women in transnational families'

Lim, Adelyn: 'Transnational feminist practices in Hong Kong: Mobilisation and collective action for sex workers' rights'

Dragojlovic, Ana: 'Dutch women and Balinese Men: Intimacies, popular discourses and citizenship rights'

Bagus, Mary Ida: 'Mixed marriages in Jembrana, Bali: Mediation and fragmentation of citizenship and identity in the post-bomb(s) Bali world'

Gouda, Frances: 'Immigration and identity politics in a postcolonial world: Review of recalling the Indies: Colonial culture & postcolonial identities [Review Essay]'

Journal of the Polynesian Society

Volume 117, Issue 2, 2008

Goldsworthy, David: "'It's All a Bit of Nonsense?": The role of "outro" chants in Cook Islands Contemporary Music'

Sundt, Richard A.: 'Reconstruction of a carved Maori church: Controversy and creativity at Manutuke, 1849-63 (Part I)'

Journal of the Polynesian Society

Volume 117, Issue 3, 2008

Sundt, Richard A.: 'Reconstruction of a carved Maori church: Controversy and creativity at Manutuke, 1849-63 (Part II)'

Dixon, Boyd, Dennis Gosser & Scott S. Williams: 'Traditional Hawaiian men's houses and their socio-political context in Lualualei, Leeward West O'Ahu, Hawaii'

Van Tilburg, Jo Anne, Adrienne L. Kaepler, Marshall Weisler, Claudio P. Cristino & Angela Spitzer: 'Petrographic analysis of thin-sections of samples from two monolithic statues (Moai), Rapa Nui (Easter Island)'

Social Analysis

Vol. 52, No. 3, 2008

Platenkamp, Jos D.M.: 'The canoe racing ritual of Luang Prabang'

Englund, Harri: 'Extreme poverty and existential obligations: Beyond morality in the anthropology of Africa?'

Yang, Shu-Yuan: 'Christianity, identity, and the construction of moral community among the Bunun of Taiwan'

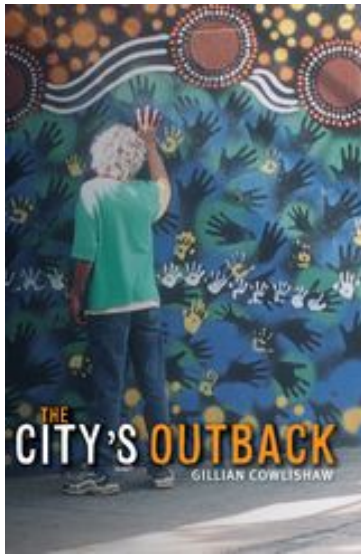
Courtney, Sheleyah A.: 'Attraction, amusement, and anxiety: Aging women in Vārānāsī'

Finkelstein, Ellis: 'Toward an anthropology of respect'

Lie, Jon Harald Sande: 'Post-development theory and the discourse-agency conundrum'

The City's Outback

Gillian Cowlishaw, University of New South Wales Press, February 2009



[From the publisher's announcement] This honest and compelling book follows the fraught, exciting and painful process of getting to know 'others', in this case Australian Aborigines in the suburbs who are already 'known' through shocking images and worrying statistics. While Aborigines everywhere are familiar with whitefellas, the reverse is not the case. The ordinary lives of Aboriginal Australians are largely concealed from the urban majority. Despite their symbolic presence and the fame of Indigenous art, and despite the familiar claim that Aborigines are the most researched people in the world, they are mainly 'known' through shocking images, worrying statistics and concerned discourses that flood the press. Set in the western suburbs of Sydney, that discomfiting backyard of a rich cosmopolitan city that would rather not know about its western progeny, *The City's Outback* illustrates deep struggles within the Indigenous world about why and how being a blackfella matters. Drawing on transcripts of autobiographical recordings and years of dedicated and close-grained research, Gillian Cowlishaw follows the fraught, exciting and painful process of getting to know 'others' – the intimacy of the encounter, engagement, the practical and ethical dilemmas of research and the fun of engagement in the city's outback.

The Dreaming & Other Essays

W.E.H. Stanner, Black Inc. with an introductory essay by Robert Manne, 2009

This is a republication of Stanner's classic work *White Man Got No Dreaming: Essays, 1938-1973* which was first published in 1979.

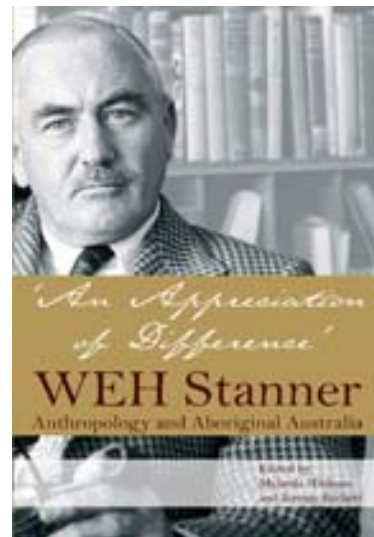
[From the publisher's announcement] W.E.H. Stanner's words changed Australia. Without condescension and without sentimentality, in essays such as 'The Dreaming' Stanner conveyed the richness and uniqueness of Aboriginal culture. In his Boyer Lectures he exposed a

'cult of forgetfulness practised on a national scale,' regarding the fate of the Aborigines, for which he coined the phrase 'the great Australian silence'. And in his essay 'Durmugam' he provided an unforgettable portrait of a warrior's attempt to hold back cultural change. 'He was such a man,' Stanner wrote. 'I thought I would like to make the reading world see and feel him as I did.' The pieces collected here span the career of W.E.H. Stanner as well as the history of Australian race relations. They reveal the extraordinary scholarship, humanity and vision of one of Australia's finest essayists. Their revival is a significant event.

Marcia Langton reviews this collection in the March 2009 issue of *Australian Literary Review*.

An Appreciation of Difference: WEH Stanner and Aboriginal Australia

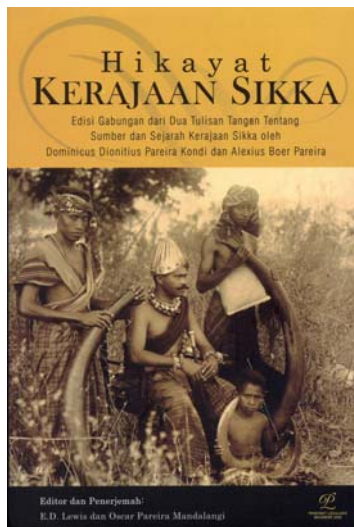
Melinda Hinkson & Jeremy Beckett (eds) with a Foreward by Mick Dodson, Aboriginal Studies Press, 2008



[From the publisher's announcement] W E H Stanner was a public intellectual whose work reached beyond the walls of the academy, and he remains a highly significant figure in Aboriginal affairs and Australian anthropology. Educated by Radcliffe-Brown in Sydney and Malinowski in London, he undertook anthropological work in Australia, Africa and the Pacific. Stanner contributed much to public understandings of the Dreaming and the significance of Aboriginal religion. His 1968 broadcast lectures, *After the Dreaming*, continue to be among the most widely quoted works in the field of Aboriginal studies. He also produced some exceptionally evocative biographical portraits of Aboriginal people. Stanner's writings on post-colonial development and assimilation policy urged an appreciation of Indigenous people's distinctive world views and aspirations. Hinkson and Beckett have drawn together some of Australia's leading academics working in Aboriginal studies to provide an historical and analytical context for Stanner's work, as well as demonstrating the continuing relevance of his writings in the contested field of Aboriginal affairs.

Hikayat Kerajaan Sikka [The Chronicles of the Rajadom of Sikka]

E. Douglas Lewis & Oscar Pareira Mandalangi (2008).
Maumere, Indonesia: Penerbit Ledalero. Ivii + 332 pp.



Some time in the 1920s, in the regency of Sikka on the island of Flores in eastern Indonesia, two notable men began writing about the history and culture of their people, the Ata Sikka. The authors were Dominicus Dionitius Pareira Kondi and Alexius Boer Pareira. Born seventeen months apart, both men attended the first school in Sikka and were among the first literate Sikkane. Both served as teachers and then as officers in the government of the last raja of Sikka.

Their literary achievements were remarkable. Equipped with no more than five years of schooling, in a far-flung outpost of the Dutch East Indies and in addition to discharging the obligations of their positions in government, they wrote prodigiously: essays on Sikkane culture and history, transcriptions of Sikkane ritual speech, and what any trained anthropologist would instantly recognize as quite competent ethnographic field notes.

Kondi's writings included an 82,100-word manuscript in the form of a book. Boer produced a work of some 63,000 words among his writings. The two works recorded the mythic history of the Sikkane people and their rajadom, which had been lost to living memory by 1977 when Lewis began ethnographic field work in the regency. Lewis discovered Boer's and Kondi's papers in 1994, preserved by one of Kondi's descendants.

Hikayat Kerajaan Sikka includes Lewis's introduction to the two authors and the myth of Sikka's origins. Lewis found that the two works complemented each other well, which allowed him and his Sikkane collaborator, Oscar Mandalangi, to assemble an integrated edition of the Boer and Kondi texts. That recension is the body of the book.

The myth of the Sikkane rajadom is a stranger-king tale: a ship sailed by a crew from south Asia is wrecked on the south coast of Sikka. Finding their ship irreparable, the travelers explore the island and find it inhabited. A son of the ship's captain marries a native woman. The tale traces

their descendants through twenty-eight generations. In the fourteenth generation, one of their line travels to Malacca, where he studies politics and converts to Catholicism. The raja of Malacca names him as raja of his people, to whom he returns bearing the regalia of office and the new religion. The first raja's descendants number fifteen rajas through fourteen generations. The myth tells the stories of the most important of these rajas.

Sikka's myth is the first of its kind from eastern Indonesia to be published in full. The language of narrative is late 19th century archipelagic Malay. The text includes long passages of Sikkane ritual language, for which the editors provide translations in Bahasa Indonesia. The myth is the subject of Lewis's next book, *The Stranger-Kings of Sikka*, which is scheduled for publication by KITLV Press later in 2009.

Hikayat Kerajaan Sikka is published by the press of the Catholic High Seminary at Ledalero in the regency of Sikka, and is thus readily available to local readers and throughout Indonesia.

The Collectors of Lost Souls: Turning Kuru Scientists into Whitemen

Wawick Anderson (2008) Baltimore: John Hopkins University Press.

[From the publisher's announcement] This riveting account of medical detective work traces the story of kuru, a fatal brain disease, and the pioneering scientists who spent decades searching for its cause. When whites first encountered the Fore people in the isolated highlands of colonial New Guinea during the 1940s and 1950s, they found a people in the grip of a bizarre epidemic. Women and children succumbed to muscle weakness, uncontrollable tremors, and lack of coordination, until death inevitably supervened. Facing extinction, the Fore attributed their unique and terrifying affliction to a particularly malign form of sorcery. The Collectors of Lost Souls tells the story of the resilience of the Fore through this devastating plague, their transformation into modern people, and their compelling attraction for a throng of eccentric and adventurous scientists and anthropologists. Battling competing scientists and the colonial authorities, the brilliant and troubled American doctor D. Carleton Gajdusek determined that the cause of kuru was a new and mysterious agent of infection, which he called a slow virus (now called prions). Anthropologists and epidemiologists soon realized that the Fore practice of eating their loved ones after death had spread the slow virus. Though the Fore were never convinced, Gajdusek received the Nobel Prize for his discovery. The study of kuru opened up a completely new field of medical investigation, challenging our understanding of the causes of disease. But The Collectors of Lost Souls is far more than a tantalizing case study of scientific research in the twentieth century. It is a story of how a previously isolated people made contact with the world by engaging with its science, rendering the boundary between primitive and modern completely permeable. It tells us about the complex and often baffling

interactions of researchers and their erstwhile subjects on the colonial frontier, tracing their ambivalent exchanges, passionate engagements, confused estimates of value, and moral ambiguities. Above all, it reveals the “primitive” foundations of modern science. This astonishing story links first – contact encounters in New Guinea with laboratory experiments in Bethesda, Maryland; sorcery with science; cannibalism with compassion; and slow viruses with infectious proteins, reshaping our understanding of what it means to do science.

In God’s Image: The Metaculture of Fijian Christianity

Matt Tomlinson, The University of California Press, 2009

[From the publisher’s announcement] Today, most indigenous Fijians are Christians, and the Methodist Church is the foundation of their social and political lives. Yet, as this thought-provoking study of life on rural Kadavu Island finds, Fijians also believe that their ancestors possessed an inherent strength that is lacking in the present day. Looking in particular at the interaction between the church and the traditional chiefly system, Matt Tomlinson finds that this belief about the superiority of the past provokes great anxiety, and that Fijians seek ways of recovering this strength through ritual and political action – Christianity itself simultaneously generates a sense of loss and the means of recuperation. To unravel the cultural dynamics of Christianity in Fiji, Tomlinson explores how this loss is expressed through everyday language and practices.

Killer Commodities: Corporate Products and Public Health

Merrill Singer & Hans Baer (eds), Lanham, MD: AltaMira Press, 2009

[From the publisher’s announcement] *Killer Commodities* enters the increasingly heated debate regarding consumer culture with a critical examination of the relationship between corporate production of goods for profit and for public health. This collection analyzes the nature and public health impact of a wide range of dangerous commercial products from around the world, and it addresses the question of how policies should be changed to better protect the public, workers, and the environment.

Australian Indigenous Law Review

Call for Papers, Volume 13, 2009

Established in 1996, the *Australian Indigenous Law Review* (formerly the Australian Indigenous Law Reporter) is a biannual, DEST-approved, peer-reviewed publication of the Indigenous Law Centre, a research centre affiliated with the Law Faculty of the University of New South Wales. The Review’s primary objective is to provide access to a broad range of commentary on legal issues affecting Indigenous peoples in Australia and

around the world. It also seeks to provide a platform for academic and political debate, and to aid conceptual developments in Indigenous law. The reputation of the Australian Indigenous Law Review is strengthened by its close ties with an Editorial Panel comprising a number of Australia’s foremost experts on Indigenous law.

The *Australian Indigenous Law Review* is primarily an academic publication, although its audience also includes Australian and international practitioners, government departments, Indigenous organisations and a range of NGOs. While we publish many articles by lawyers, judges and legal academics, we also publish work by sociologists, educators, economists, political scientists, medical practitioners, historians and philosophers. We are always looking for new and different perspectives on issues and debates in Indigenous law, and we encourage interdisciplinary submissions. Both solicited and unsolicited submissions are welcome, and Indigenous authors are particularly encouraged to submit.

Commentary articles should generally be 5,000–15,000 words in length (including references), although submissions falling outside these limits may still be considered.

Submissions should be addressed to the Editor, Dylan Lino, and submitted in Word format via email to

ailr@unsw.edu.au. Suggestions as to content and general enquiries should be addressed to the Editor and made via email or telephone to (02) 9385 9636.

The Australian Indigenous Law Review uses the style conventions in the Australian Guide to Legal Citation (2nd ed, 2002), available online at

<http://mulr.law.unimelb.edu.au/aglc.asp>.

Further information regarding the Review, including our Policy on Publication and Writer Agreement, is available on our website at

<http://www.ilc.unsw.edu.au/publications/ailr/index.asp>,

and back issues are available on AustLII at

<http://www.austlii.edu.au/au/journals/AILR/>.

Submission deadline for Vol 13, Issue 2 – 1 June 2009

AIATSIS Seminar Series 1, 2009

Australian Institute of Aboriginal and Torres Strait
Islander Studies

Giving an Account of Ourselves:

**Aboriginal and Torres Strait Islander Philosophy,
Knowledge and View**

Mondays, 12:30 pm – 2:00 pm

Mabo Room, AIATSIS Building, Acton Peninsula,
Canberra

February 2, 2009. **Michelle Sparks**: ‘Becoming Me’

February 9, 2009. **Vicki Grieves**: ‘Histography’

February 16, 2009. **Mervyn Mulardy**: ‘Yatungal’

February 23, 2009. **Norman Sheenan**: 'Indigenous Knowledge Reference: a model for Indigenous Social Science'

March 2, 2009. **Steven Ross**: 'Contested Identities: growing up black in southern Australia'

March 16, 2009. **Kerry Arabena**: 'Being Universe Referent'

March 23, 2009. **Lynette Liddle**: TBA

March 30, 2009. **Valerie Cooms**: 'Yours in the Indigenous Struggle'

April 6, 2009. **Darren Garvey**: TBA

April 20, 2009. **Ron Day**: TBA

May 4, 2009. **Maggie Walter**: 'Nayri Kati: quantitative research in an Indigenous way'

May 11, 2009. **Irene Watson**: 'Talking in Turn'

May 18, 2009. **Gregory Phillips**: 'Healing and Identity in Contemporary Australia: what is a real/traditional/grass roots Aborigine?'

May 25, 2009. **Samantha Faulkner**: 'Torres Strait Literature'

June 1, 2009. **Lyndon Murphy**: TBA

Further details: www.aiatsis.gov.au or contact Cressida Fforde [Tel: 02 6261 4221] on cressida.fforde@aiatsis.gov.au.

Polyglot Perspectives, Anthropological Quarterly

Michael Herzfeld: Editor at Large for *Polyglot Perspectives*

In *Polyglot Perspectives*, scholars will present essays on books written in languages other than English. Such

languages may include those in which there is a long tradition of anthropological scholarship, but we hope to give particular emphasis to less widely used languages in which a nascent anthropology is already making important contributions that may be invisible to the larger international community.

In launching this new section, we acknowledge that, in many ways, the English language has been allowed to define the anthropological mainstream. We also acknowledge that in many disciplines, English has become the language of scholarship in countries where English is not the locally dominant language. Anthropology, however, is both a cosmopolitan discipline and one that seeks to recognize and study politically less powerful cultures and languages.

AQ wishes to apply to our collegial relations the same ethic that we bring to our fieldwork. With *Polyglot Perspectives, Anthropological Quarterly* seeks a more just balance while also expanding the scope of the journal's content. We encourage scholars familiar with a recent work in a language other than English to submit a brief proposal (1-2 single-spaced pages), outlining the work's significance for an international audience. If the potential contributor has already been involved in the production of the work (for example, as a consultant or commentator), we see no conflict of interest: we are looking less for reviews than for informed presentations that are original, substantive, provocative, and analytically powerful. All proposals should be sent to Michael Herzfeld at herzfeld@wjh.harvard.edu or +1-801-457-0717 (fax). Please do not send a completed manuscript in the first instance.

WEBPAGE: <http://www.sas.upenn.edu/~gghosh/>

AAS Balance Sheet at 30 June 2008

Presented to AAS AGM, December 2008

	2008	2007
	\$	\$
Current Assets		
Cash at Bank - CBA Cheque Account	1,166	27,939
Cash at Bank – CBA Savings Account	42,029	-
Cash on Hand (unbanked funds)	1,942	4
Trade Debtors	<u>3,751</u>	<u>2,760</u>
	50,070	30,703
Non-Current Assets		
Office Equipment - at cost	<u>828</u>	<u>1,005</u>
Total Assets	<u>50,898</u>	<u>31,708</u>
Current Liabilities		
Trade Creditors	-	<u>56</u>
Total Liabilities	-	<u>56</u>

Net Assets	<u>\$50,898</u>	<u>\$31,652</u>
Members Equity		
Retained Earnings	<u>50,898</u>	<u>31,652</u>
Total Members' Equity	<u>\$50,898</u>	<u>\$31,652</u>

AAS Income Statement at 30 June 2008

Presented to AAS AGM, December 2008

	2008	2007
	\$	\$
Income		
Membership Fees		
- Entry Fees	740	1,680
- Fellows	23,000	23,178
- Ordinary	10,485	10,922
- Unsalariated	3,090	2,848
- Associate	240	188
- Retired	665	800
	38,220	39,616
Newsletter Subscriptions	-	(39)
Conference Income	13,205	-
Institutional Donations	-	600
Interest Income	2,607	-
Web Advertising	50	1,408
Other Income	819	597
TAJA Subscriptions	15,915	12,477
Total Income	70,816	54,659
Expenditure		
Audit & Accountancy Fees	770	770
ANSA Expenses	1,969	1,823
Bank & Merchant Fees	814	640
Bad Debts Written Off	2,285	2,867
Clerical & Professional Expenses	10,535	13,605
Discounts Given	1,823	1,956
Depreciation	680	680
Legal Fees	3,402	-
Printing, Postage & Stationery Costs	406	793
Prizes, Gifts & Donations	500	1,064
TAJA Subscriptions & Other Costs	15,295	13,144

Website Costs & Development	13,091	6,013
Total Expenditure	51,570	43,355
Net Surplus (Loss)	19,246	11,304
Retained Earning at Beginning of Year	31,652	20,348
Retained earning at End of Year	\$50,898	\$31,652

Erratum

The 2008 *TAJA* Annual Report was presented at the AAS AGM in December 2008 and not, as misreported in the December 2008 AAS Newsletter, in 2007.

AAS Newsletter Contributions

The Newsletter provides a vehicle for informing members about AAS matters and other issues of relevance. We welcome items such as Conference announcements; notable appointments, retirements or honours received; titles and abstracts of MA and PhD theses in anthropology that were awarded in the past 12 months; short book reviews or brief notices regarding important new publications; short articles on issues of importance to the discipline; reports on research-in-progress; postgraduate events of significance. The current editors are Peter Dwyer (pddwyer@unimelb.edu.au) and Mary Patterson (marycp@unimelb.edu.au), both at the School of Philosophy, Anthropology and Social Inquiry, The University of Melbourne.

The next issue of the Newsletter will be published in June 2009. Back issues from December 1995 to December 2007 are available on the AAS web site: <http://www.aas.asn.au>

The banner of photographs on page 1 of this issue of the Newsletter were taken by Greg Acciaioli (University of Western Australia) at the combined conference of the ASA (Association of Social Anthropologists of the UK and the Commonwealth), the ASAANZ (Association of Social Anthropologists of Aotearoa/New Zealand), and the AAS (Australian Anthropological Society) held in Auckland, New Zealand, in December 2008. From L to R they show: the University of Auckland Marae at which the pre-conference welcome was held, a welcoming event at the formal opening of the conference, and a scene from the conference dinner.